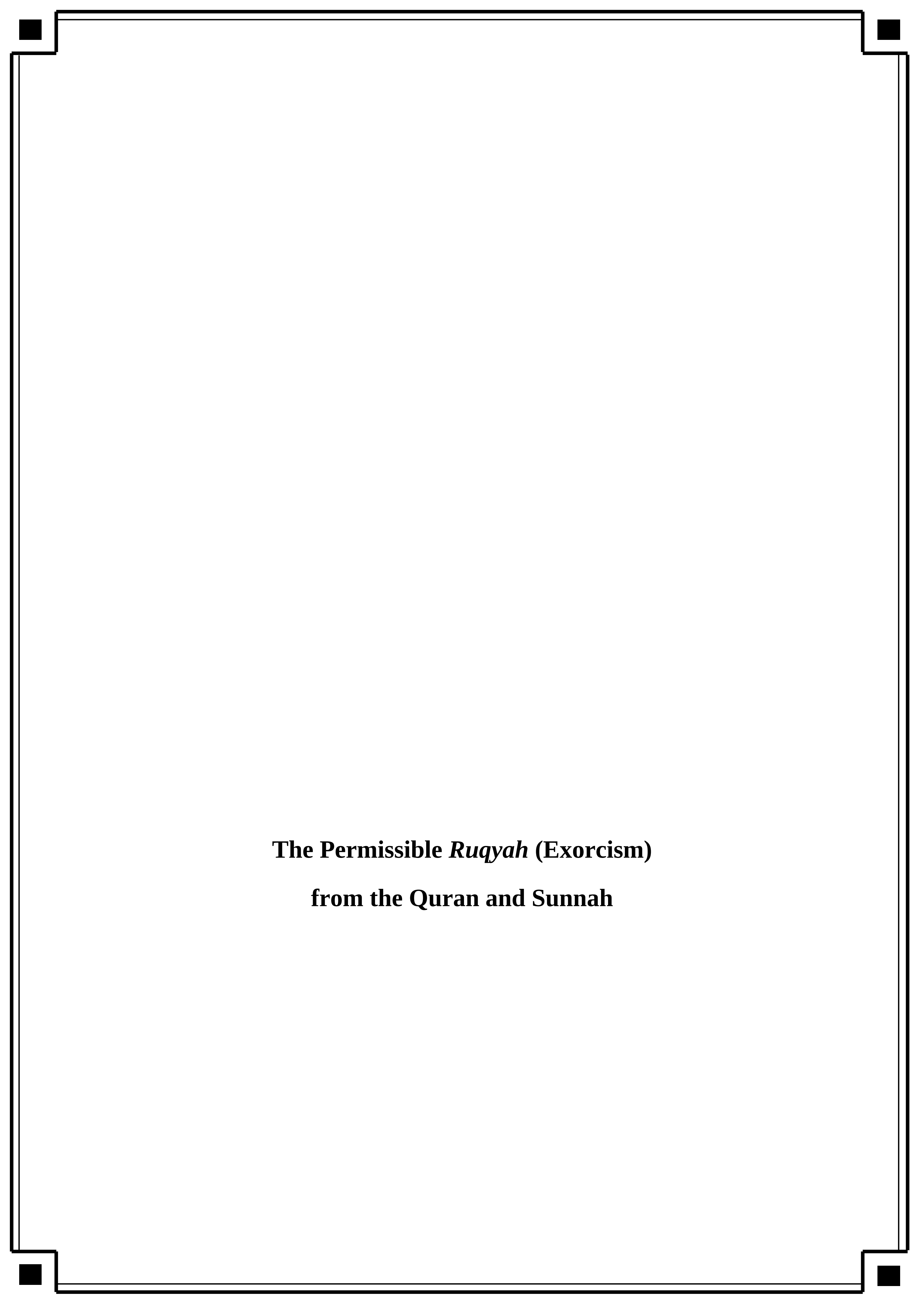


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E-mail : daralmamoun2005@hotmail.com

The Permissible *Ruqyah* (Exorcism)

from the Quran and Sunnah

Khawla Basheer Abdeen

Translated By: **Hana Sedki Al-Haj Ahmed**

e-mail: hanasedki@gmail.com





In the Name of Allah, Most Compassionate, Most Merciful

Introduction

Through my *Da'wah* (call for Islam) and my relationships with women during forty years, I have found that women, in particular, and people in general need to understand correctly firstly: the meaning of *Taĥşeen* (the Noble fortification), secondly: *Ruqyah* (exorcism)[1] an understanding based on the forensic science.

Taĥşeen (the Noble fortification) is the fundamental principle, which is by supplication and permissible *Athkaar (*invocations) to be protected by the protections of Allah may He be Glorified and Exalted.

In *Taĥşeen* (the Noble fortification), there is preservation of souls, spirits, bodies, children, and properties.

And as for *Ruqyah*, it is when harm and trial fall on, and to get rid of sorcery, envy, and other spiritual diseases. It is by *Ayat* (the Glorious Quran verses) and *Hadiths* (Prophet's sayings), where healing and salvation would be by Allah's Permission.

The original state is the constant mindfulness of the

(1) *Ruqyah* (exorcism): Divine words, from the Glorious Qur'an or Sunnah, used as a recitation to cure an illness or a disease.

Athkaar (invocations) to avoid harm that may affect us, so if any of it already has been fallen upon us, we resort to *Ruqyah*. As it has been said: “an ounce of prevention is worth a pound of cure.”

I would like to write on this subject to help our sisters who were tested by the disease of sorcery, envy, or Satan’s touch and the like of spiritual and physical diseases looking forward for recovery. May Allah heal every tested person, and May Allah protect all of us from any evil.

I hope that what I have written to be a call for all sorcerers and charlatans to return to Allah’s religion and to repent from what they are engaged in. It is also a call to those who have collaborated with them to mislead people, so they may abandon these satanic gates in fear of meeting Allah and His punishment.

May Allah bless and benefit you and me of all that is good for us in this life and in the Hereafter.

Khawla Basheer Abdeen
September 1st, 2013

Between the Bookends

Had people done well via healing by Quran, they would have seen wonderful effects of quick recovery.

The *Imam* Ibn Al-Qayyim - May Allah have mercy upon him- said: "Time has passed by me in Makkah, I fell ill and could find neither a doctor nor medicine. I treated myself by *Al-Fatiha* (The Opening). I saw the wonderful effect of it, I had taken a drink of Zamzam water and recited *Al-Fatiha* over it several times, then drank it. By that, I had full recovery, then I depended on that for a lot of pains and I had the utmost benefit from it. I prescribed that for those who would go through pain, where a lot of them got healed quickly." (*Zaad Al-Ma'ad (Provisions for the Hereafter)*/ Vol.4 P. 178 E: Al- Resalah *wa* Al-Manar 1405/1985).

Ruqyah

The dictionary definition of *Ruqyah*:

It is in *Al-Mu'ajam Al-Wasset*: ***Ruqyah*** (the plural is *Ruqa*) is the *Al- 'Authah* (spell) by which a *Ruqyah* is recited for a sick person. It is referred to whatever affects as *Ruqyah*.

Permissible *Ruqyah* means the permissible supplications of Quranic verses, *Hadith* (Prophet's sayings) and what complies with both of them.

Important matters concerning *Ruqyah*:

Talking about *Ruqyah* would draw attention to matters related to creed and behavior, some of which are:

- Believing in *Jinn* world which is one of the unseen worlds that a believer must believe in their existence. Verily *Jinn* have been mentioned in the Glorious Quran and Sunnah, and it is believed that some of them are righteous others are evil, believers and disbelievers, they eat, drink, hear and understand, the one who would resort to *Surat Al-Jinn* (The *Jinn*) and *Surat Al-Ahqaf* (The Curved Sand-hills) would see the clarification of that.

  When a Muslim resorts to *Ruqyah*, he/she has to believe with certainty that harm and profit are bound

to happen according to the will of Allah Alone,

﴿وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾ [الأنعام: ١٧].

[wa ?in yamsaska allahu bi dhurrin fala kashifa lah ?illa huwa ۖ wa ?inyamsaska bikhayrin fahuwa `ala kulli shay?in qadeer]. (And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things ﴿ [*Al-An'am* (The Cattle):17].

Believers, males and females, believe in certainty that no one of the creatures has power either to harm or benefit them, except by Allah's Permission. Some of the fruits of believing in Allah is resorting to Him, Glorified and Exalted be He, in all matters by supplication, asking forgiveness from Allah, repentance, charity, and performing prayers because He is the Possessor of the kingdom and good and evil are in His Hands.

Resorting to the permissible *Ruqyah* does not mean distraction from trust in Allah, Glorified and Exalted be He, but it is one of the signs of believing in Allah and trusting in Him. Moreover, *Ruqyah* is one of the things that Allah's Messenger (Muhammad) - May peace and blessings be upon him- has taught us to employ when we face different kinds of harm. What is important is the

deep desire to follow the right ways of the permissible *Ruqyah*.

The believer should adhere firmly to patience, ask Allah for a reward while he is being tested, because trial is from Allah, and he/she should resort to Allah the Exalted by *Ruqyah* to lift it from him/her. On the authority of Anas - May Allah be pleased with him- that the Messenger of Allah - May peace and blessings be upon him- said: (Indeed a greater reward comes with a greater trial. And indeed, when Allah loves a folk He afflicts them with trials**,** so whoever is content to that trial, then He is pleased with him, and whoever is discontent, then he would earn His displeasure." (narrated by At-Tirmithi and Ibn Majah/ *Sahih Al-Jami'* by Al-Albani saying No.: 2110)**.**

The permissible *Ruqyah* is not against adopting means to meet an end such as seeing doctors and taking medicines which they prescribe; those medicines are some of the material causes of healing, and *Ruqyah* is one of the moral causes; by combining material and moral causes, good deeds and quick healing are achieved by Allah's Permission. These causes are neither operative nor effective but by the Commandment of Allah.

Man's *Ruqyah* for himself or his family:

It is better for man to recite *Ruqyah* for himself and his family following the Sunnah of the Prophet- May peace and blessings be upon him; that when he or the members of his household are afflicted, he would blow over him/her recited *Mu'awwithatan (Al-Falaq and An-Nas),* because by that he would have more trust in Allah, and would be closer to the answer of the invocation since it is his need, especially if he calls on Allah when in dire need. That is safer than being deceived by charlatans and quackeries. When man recites *Ruqyah* for the members of his household, especially women, or women recite *Ruqyah* for themselves, this would guard them more, and would make them more fortified against men who are not kindred by blood.

Types of *Ruqyah*:

1. General *Ruqyah* against aches and pains

   When man suffers aches and pains, he resorts to Al-Mustafa's[2] Sunnah - May peace and blessings be upon him, who has taught us how to heal ourselves from the very beginning.

In this respect, it was narrated about Othman Bin Abi Al-Ass - May Allah be pleased with him- that he revealed to Allah's Messenger - May peace and

(2) Al-Mustafa: is Prophet Muhammad May peace and blessings be upon him, it means literally the chosen from all people.

blessings be upon him- a pain in his body since he embraced Islam, thereupon the Prophet -May peace and blessings be upon him- said: (place your hand on what ached you of your body and say: *bismillah* (in the name of Allah) three times, and say seven times: (*a'udhu bi 'izati allahi wa qudratihi min sharri ma ajidu wa ?uĥathir)* (I seek refuge with Allah and with His Power from the evil that I find and that I fear) (Related by Muslim 2202).

'A'isha – May Allah be pleased with her- said: (Allah's Messenger, - May peace and blessings be upon him- , used to employ the following *Ruqyah*: *[athhib al ba?ss rab an-nas, biyadika as-shifa?, la kashifa laho illa ?ant]* (O Lord of mankind! Remove the disease, the cure is in Your Hands, and there is none except You who can remove it (the disease)) (agreed upon by Al-Bukhari and Muslim).

'A'isha – May Allah be pleased with her- said: (When Allah's Messenger - May peace and blessings be upon him- would visit a sick person or a sick person would come to him, he used to say*: (`athhib il-ba?s rabban-nas, washfi, anta ash-shafi, la shifa?a illa shifa?uka, shifaan la yughadiru saqama*) [O Allah! Lord of mankind! Remove this disease and cure (him or her)! You are the Great Healer. There is no cure but Yours, a cure that leaves behind no disease]." (Agreed upon by Al-Bukhari and Muslim).

‘A’isha – May Allah be pleased with her- narrated on the authority of Mohammad bin Salim of Thabit Al-Bunani that the Prophet - May peace and blessings be upon him- said: (if you suffer from something, place your hand on the pain, then say: *(bismillah, a`uthu bi-`izzati allahi wa qudratihi min sharri ma ajidu min waja`ee hatha)* (In the Name of Allah, I seek refuge in Allah’s might and power from the evil of this pain I feel), then lift your hand, and repeat that through an odd number of times. (*Al-Ahadeeth As-Sahihah* 1258 (*The Sound Hadiths* 1258)).

Ibn Abbass - May Allah be pleased with them- said: Allah’s Messenger - May peace and blessings be upon him- said: "There is no worshipping Muslim who pays a visit to a sick person – his death has not come yet- and he would say seven times: *as?alu allah al-’a žeem rabba al ‘arshil ‘ažeem an yashfik* (I ask Allah the Magnificent, Lord of the Magnificent Throne to cure you), he would be cured" (*Sahih At-Tirmithi* 2/210).

2. *Ruqyah* against Sorcery:

Linguistically speaking, sorcery means whatever its cause seems unknown, hidden, and mysterious. Sorcery is changing the reality of a thing into another; it is a deed by which people bring themselves closer to Satan, and it is accomplished by his (Satan’s) help.

In *Sharia*: sorcery is amulets, charms, and knots that affect hearts and bodies, which cause illness, death, and what separates man from his wife.

Almighty Allah says:

﴿فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ﴾ [البقرة: ١٠٢].

[*fayata`allamuna minhuma ma yufarriquna bihi bayna al-mar?i wa zawjih ۚ] (al-baqarah:102),* ﴿And from these (two angels) people learn that by which they cause separation man from his wife﴾ [*Al-Baqarah*(The Cow): 102].

Allah has ordered us to seek refuge from sorcery and sorcerers, He says:

﴿وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ﴾ [الفَلَق: ٤].

[*wa min sharri an-naffathati fee al-`uqad*] *(al-falaq: 4)*

(And from the evil of those who practise witchcraft when they blow in the knots) [*Al-Falaq* (The Daybreak): 4].

An-naffathat are the female sorcerers who blow in the knots of sorcery. Sorcery has a reality, thus its effects appear on the bewitched people, so that our Lord, All-Mighty and Sublime orders us to seek refuge from it (sorcery), Almighty Allah says:

﴿وَجَآءُو بِسِحْرٍ عَظِيمٍ﴾ [الأعراف: ١١٦].

*[wa ja?u bisiĥrin `ažeem]* (al-?a`raf: 15), ﴿ and they displayed a great magic ﴾ [*Al-A'raf* [The Heights (or The Walls with Elevations)] :116]. He describes it as "great", Exalted be He says about Fir'aun (Pharaoh) scorsers:

﴿يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ﴾ [طه: ٦٦].

[yukhayyalu ?ilayhi min siĥrihim ?annaha tas`a] (*ţaha*:66), ﴿by their magic, they had appeared to him as though they moved fast﴾ [Ta-Ha: 66]. It appeared to Musa (Moses) that the ropes moved as fast as snakes.

Sorcery is divided into two parts: real sorcery and imaginary sorcery, but this does not mean that the sorcerer is able to change the reality of things. Neither the sorcerer nor his sorcery affect by themselves, but sorcery affects if it is tied to Allah's Permission, All-Powerful and Universal.

Almighty Allah says:

﴿وَمَا هُم بِضَارِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ﴾ [البقرة: ١٠٢].

[wa ma hum bidharreena bihi min ?aĥadin ?illa bi?ithni allah] [*Al-Baqarah*: 102] ﴿ but they could not thus harm anyone except by Allah's Leave﴾ [*Al-Baqarah* (The Cow): 102].

3. Ruqyah from evil eye and envy:

Envy: is when a person wishes the declining of another's blessing and to have it for himself/herself. In

envy, there is hatred for what the envier sees of good status of the envied. Envy is the first transgression that has occurred from creatures when *Iblis* (Satan) envied Adam, and then Qabil (Cain) envied Habil (Abel); envy is also called "evil eye".

Envy in *Sharia* (Islamic law):

Envy is prohibited; its prohibition and the obligation of being aware against it are mentioned in the Quran in *Surat Al-Falaq* (The Daybreak):

﴿ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾ [الفلق: ٥].

﴿ *wa min sharri ĥasidin ?itha ĥasad* ﴾ [*al-falaq* :5] ﴿And from the evil of the envier when he envies﴾ [*Al-Falaq* (The Daybreak):5], and Almighty Allah's Saying in disgracing the Jews:

﴿ أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ﴾ [النساء: ٥٤].

﴿*?am yaĥsuduna an-nasa `ala ma ?atahumu al-lahu minfadhlihi* ﴾ *[An-Nisa?:54]*, ﴿Or do they envy men (Muhammad – May peace and blessings be upon him - and his followers) for what Allah has given them of His Bounty?) [*An-Nisa'a* (The Women):54].

On the authority of Anas bin Malik - May Allah be pleased with him- that Allah's Messenger - May peace and blessings be upon him- said: Do not harbor grudge against one another, nor jealousy, nor enmity; and do not

show your backs to one another; and worshipers of Allah be as fellow brothers) (agreed upon by Al- Bukhari and Muslim).

Impacts and harms of Envy

Envy has many impacts on the envier, some of which are:

1- Abandonment of religion (literally: shaving religion): Allah's Messenger - May peace and blessings be upon him- said: the disease of the nations before you has crept towards you, namely: envy and hatred which are the *Haliqah* (the razor). I do not say that it shaves the hair, but it shaves away the religion (Related by At-Termithi).
2- Noncompliance with full faith: Abu Hurairah said that the Prophet - May peace and blessings be upon him- said: "And two things will never be combined in the heart of a worshiper, namely: faith and envy" (*Sahih An-Nasa'i* 2912).
3- Abandonment of the good and spread of hatred in the society, as in the following Prophet's saying: "People will continue to adhere to good as long as they do not envy each other" (Related by At-Tabarani with a trustworthy chain of narrators).
4- The envier says about the envied whatever is not lawful (not *Halal*) to say, such as: lying, backbiting, and uncovering secrets because he is sick at heart.

But wishing that bounty would remain with its owner,

and wishing that Allah would give the Muslim just as He would give it to his brother, this is called "*Ghibta*"[3], and it is an allowed matter, and it is harmless.

Allah's Messenger - May peace and blessings be upon him- said: "Envy is not justified but in the case of two persons only: one who, has been given knowledge of the Qur'an by Allah, recites it day and night (and also acts upon it), and a man who has been given wealth by Allah, spends it in charity day and night (Related by Al-Bukhari).

Ibn Amro - May Allah be pleased with him- said: Allah's Messenger - May peace and blessings be upon him- said: the best of mankind is the one who has a pure heart and truthful tongue. It was said: what is the pure heart? He said: It is a heart that fears Allah and is clean. There is no sin in it, neither is aggression, malice, nor envy. It was said: who shows a sign of it? He said: who hates the worldly life and loves the Hereafter. It was said: who shows a sign of it? He said: a believer with good character" (Related by Ibn Majah/ *Sahih Al Jaami` Al Sagheer)*.

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(3) *Ghibta:* to be happy and rejoiced at the happiness of Muslim brother.

What the envied shall do to confront envy:

1- Resorting to Allah and renewing repentance to Allah from the sins that allowed his enemies to have an upper hand over him.

2- Having trust in Allah.

3- Seeking refuge by Allah, reading the permissible invocations and Awrad[4].

4- Beseeching Allah to save them from enviers and their evil.

5- *Ruqyah*.

6- Not proclaiming the Grace of Allah bestowed on him in front of those he expects would envy him/her.

The Quran mentions examples on envy:

1- The Satan: Almighty Allah, Exalted be He says:

﴿ وَإِذۡ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ كَانَ مِنَ ٱلۡجِنِّ فَفَسَقَ عَنۡ أَمۡرِ رَبِّهِۦٓۗ ﴾ [الكهف: ٥٠].

﴿wa ?ith qulna lilmala?ikati asjudu li?adama fasajadu ?illa ?ibleesa kana mina al-jinni fafasaqa `an ?amri rabbih ۗ﴾[al-kahf: 50], (And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they

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(4) *Awrad*: the plural form of *Werd* which means daily supplication.

prostrated themselves except *Iblis* (Satan). He was one of the *Jinn*; he disobeyed the Command of his Lord﴾ [*Al-Kahf* (The Cave):50].

Iblis's pride has appeared:

﴿قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ﴾ [الأعراف: ١٢].

﴾qala ?ana khayrun minhu khalaqtanee min narin wa khalaqtahu min ţeenin﴿ [al-?a`raf:12], (*Iblis* said: "I am better than him (Adam), You created me from fire, and him You created from clay.") [*Al-A'raf* (The Heights (or The Walls with Elevations):12],

﴿ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا﴾ [الإسراء: ٦١].

﴾ ?a?asjudu liman khalaqta ţeenaa﴿ [al-?isra?:61], (He said: "*Shall* I prostrate myself to one whom You created from clay?") [*Al-Isra'* (The Journey by Night): 61]. Envy is the first sin Allah has been disobeyed with in the Heavens.

2- The story of Qabil (Cain) and Habil (Abel): Allah Exalted be He says:

﴿ وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱبْنَيْ ءَادَمَ بِٱلْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ

مِنۡ أَحَدِهِمَا وَلَمۡ يُتَقَبَّلۡ مِنَ ٱلۡأٓخَرِ قَالَ لَأَقۡتُلَنَّكَۖ قَالَ إِنَّمَا

يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلۡمُتَّقِينَ ﴾ [المائدة: ٢٧].

(wa atlu `alayhim naba?a ?ibnay? adama bil-ĥaqqi ?ith qarraba qurbanaan fatuqubbila min? aĥadihima wa lam yutaqabbal mina al-?akhari qala la? aqtulannaka ۖ qala? innama yataqabbalu allahu mina al-muttaqeen) *[Al-Ma?idah: 27]*, (And (O Muhammad May peace and blessings be upon him) recite to them (the Jews) the story of the two sons of Adam (Habil and Qabil-(Abel and Cain)) in truth; when each offered a sacrifice (to Allah), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you." The former said: "Verily, Allah accepts only from those who are *Al-Muttaqun* ([the pious believers of Islamic Monotheism who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]) ﴾ [*Al-Ma'idah* (The Table spread with Food):27]. Envy is the first sin Allah has been disobeyed with on Earth.

3- The people of the Scripture (Jews and Christians): Allah be Exalted says:

﴿ وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّ ﴾

[البقرة: ١٠٩].

﴿wadda ka<u>th</u>eerun min ?ahli al-kitabi law yaruddunakum min ba`di ?eemanikum kuffaraan ĥasadaan min `indi ?anfusihim min ba`di ma tabayyana lahumu al-ĥaqq ﴾ [al-baqarah:109],

﴿ Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad -May peace and blessings be upon him - is Allah's Messenger) has become manifested unto them. ﴾ [*Al-Baqarah* (The Cow) :109]. Accordingly, envy is one of the characteristics of the disbelievers: Jews and Christians.

The Cure of Envy

The cure for envy (evil eye) if the envier is known, is by taking from the water of envier bathing or *wudhu'* (ablution), then the water is poured on the envied so he/she will be healed by the Permission of Allah.

Allah's Messenger - May peace and blessings be upon him- said: "when you are asked to take a bath, then do so" (Related by Muslim). That means when the envier is asked to wash parts of his body in order to be poured on the envied, then the envier must do so.

But if the envier is unknown, the cure would be by the permissible *Ruqyah*. What protects a human being against envy, is fortifying himself/herself by the prophetic invocations, some of which are:

- On the Authority of Abu Sa'eed Al-Khudri – May Allah be pleased with him- that: (Gabriel – May peace be upon him - came to the Prophet, May peace and blessings be upon him, and said: O Muhammad! Have you ached?" The Prophet said: Yes. Gabriel - May peace be upon him - said*: (bismillahi aurqik, min kulli shay?in yu?thik, min sharri kulli nafsin aw 'aynin aw ĥasidin. Allahu yashfik, bismillahi aurqik.)* (In the name of Allah, I recite *Ruqyah* on you from everything that might harm you and from the evil of every envier eye.

May Allah cure you. In the name of Allah I recite *Ruqyah* on you) (Transmitted by Ahmed, Muslim, At-Tirmithi, Ibn Majah, and An-Nasa'i).

- Ibn-Abbas -May Allah be pleased with them- said: the Prophet- May peace and blessings be upon him- used to: (seek refuge in Allah for Al-Hasan and Al-Husain, saying: your father, (Ibrahim (Abraham)), sought refuge in Allah by them for Ismail and Ishaq: I seek refuge for both of you in the Perfect Words of Allah from every devil, and every poisonous thing and from the evil eye which afflicts) (Transmitted by Ahmed, Al-Bukhari, Abu Dawud, At-Tirmithi, Ibn Majah, and An-Nasa'i).

Abd-Alrahman Bin Khanbash -May Allah be pleased with him- said: Allah's Messenger - May peace and blessings be up on him- said: (Jibril has come for me and said: O Mohammad! Say. I said: what shall I say? He said: say: *(a?uthu bi kalimati allahi at-tammat allati la yujawazu hunna barra wa la fajir, min sharri ma yanzil min as-sama?, wa min sharri ma ya?ruju fiha, wa min shari ma thara?a fi ?al-ardh, wa min sharri ma yakhruju minha, wa min sharri fitani al-layli wa an-nahar, wa min sharri kuli ţawariq illa ţariqan ya ţruq bikhayrin ya rahman)* (I seek refuge with the Perfect Words of Allah, which neither the good person nor the corrupt can exceed, from the evil of what He created, from the evil of what descends from the sky and the evil of what

ascends in it, and from the evil of what is created in the earth and the evil of what comes out of it, and from the trials of the day and night, and from the visitations of the day and night, except for one that knocks with good, O Most Compassionate! (Transmitted by Ahmed, At-Tabarani, An-Nasa'i, Al-Haythami, and declared authentic by Al-Albani).

On the authority of Ibn- Abbas Al-Juhani, Allah's Messenger said for him: " O Ibn- Abbas shall I guide you to (or he said shall I not tell you of) the best thing with which those who seek refuge with Allah may do so?" He said: "Yes, O Allah's Messenger." He said: " *(qul ?a`uthu birabbi al-falaq)* (Say: I seek refuge with (Allah) the Lord of the daybreak)", and *(qul ?a`uthu birabbi an-nas)* (Say: I seek refuge with (Allah) the Lord of mankind) - these two *Surahs* (Narrated by Ahmed and An-Nasa'i).

The conditions of the permissible *Ruqyah*

1- To be by Almighty Allah’s Words, His names and attributes, and authentic Prophet’s sayings, or what complies with both of them.

2- To be in Arabic language and of an intelligible meaning, but if there is *Shirk* (prohibited words such as: words that associate other gods with Allah), or unknown meaning and probably have disbelief, thus no one can recite *Ruqyah* by which.

3- Man must believe that they do not have impact by themselves but by the Decree of Allah.

4- The reciter of *Ruqyah* intends the benefit of people, it is proved in *Al-Sahih* that the Prophet - May peace and blessings be upon him- said: "He who is capable amongst you to benefit his brother, should do so" (Related by Muslim).

Quranic Evidence that the Quran is a Cure

1- Allah be Exalted says:

﴿ وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّـٰلِمِينَ إِلَّا خَسَارًا ﴾ [الإسراء: ٨٢].

﴿wa nunazzilu mina al-qur?ani ma huwa shifa?un wa rahmatun lilmu?mineena ۚ wa la yazeedu až-žalimeena ?illa khasaraa﴾ [al-?isra?:82], ﴿ And We send down some of the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the *Zalimun* (polytheists and wrong-doers) nothing but loss. ﴾ [*Al-Isra'* (The Journey by Night):82]. Healing is for hearts and bodies. And mercy is in the two houses (in the world and the Hereafter).

2- Allah be Exalted says:

﴿يَـٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ﴾ [يونس: ٥٧].

(ya ?ayyuha an-nasu qad ja ?atkum maw`ižatun min rabbikum wa shifa?un lima fee aş-şudur) [yunis: 57], (O mankind! There has come to you a good advice from your Lord (ie the Qur'an, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt,

hypocrisy and differences) which is in your chests) [*Yunus* (Jonah): 57].

3- Allah Exalted be He says:

﴿قُلۡ هُوَ لِلَّذِينَ ءَامَنُواْ هُدٗى وَشِفَآءٞۚ﴾ [فُصِّلَت: ٤٤].

﴿*qul huwa lilla<u>th</u>eena ?amanu hudan wa<u>sh</u>ifa?* ﴾ *[fuşşilat:44]*, (It is for those who believe, a guide and a healing﴾ [*Fussilat* (They are Explained in detail):44].

Hadith Evidence that the Quran is a Cure

1- Ibn-Masud – May Allah be pleased with him- said: Allah's Messenger – May peace and blessings be upon him- said: "You should take the two things that bring healing: honey and the Qur'an." (A sound saying in accordance with the conditions of the two *Sheikhs)*.
2- 'A'isha - May Allah be pleased with her- narrated that the Prophet - May peace and blessings be upon him- entered while a woman was curing her or reciting *Ruqyah* for her, he said: "cure her with the Book of Allah (Quran)." Transmitted by Ibn Habban in his *Sahih* No. 1419, see *Al-Silsilah As-Saheehah*, 1931.
3- Abu Sa'id Al-Khudri's saying - May Allah be pleased with him- that some companions of the Prophet - May peace and blessings be upon him- came across a clan amongst the clans of the Arabs, and that clan did not provide them with

any hospitality. While they were in that state, the chief of the clan was stung by a scorpion or bitten by a snake. They said to the companions of the Prophet -May peace and blessings be upon him-: "Have you got any medicine with you or anybody who can treat with *Ruqyah*?" The Prophet's companions said: "You did not provide us with any hospitality, so we will not treat your chief unless you pay us." So they agreed to pay them a flock of sheep. One of the Prophet's companions started reciting *Surat Al-Fatiha* (The Opening) and gathering his saliva and spitting it dryly (at the sting or bite). The patient got cured and his people presented the sheep to them, but they said, "We will not take it unless we ask the Prophet -May peace and blessings be upon him- whether it is lawful." When they asked him, he smiled and said, "What made you know that *Surat Al-Fatiha* is a *Ruqyah*? Take it (the flock of sheep) and assign a share for me". (Agreed upon).

Taĥşeen (The Noble Fortification)

Many people mix up the expression of *Ruqyah* with the expression of *Taĥşeen* (the noble fortification); hence, this matter needs clarification.

The concept of *Taĥşeen* (the noble fortification):

Allah be exalted He says:

﴿وَظَنُّوٓاْ أَنَّهُم مَّانِعَتُهُمۡ حُصُونُهُم مِّنَ ٱللَّهِ﴾ [الحشر: ٢].

﴿*wa žannu ?annahum mani`atuhum ĥuşunuhum mina allah* ... ﴾ [*al-ĥashr*:2], (And they thought that their fortresses would defend them from Allah …﴾ [*Al-Hashr* (The Gathering):2].

The fortress is the place, where people protect themselves from enemies. *Taĥşeen* (the noble fortification) is a type of protection before the falling of harm; it is similar to boosting the immune system of the body, to be ready to resist what enters the body of microbes and viruses. That is on the principle of: an ounce of prevention is worth a pound of cure. If the Muslim keeps following the Prophet - May peace and blessings be upon him- in all his different traditions, and authentic invocations mentioned about these traditions, he/she would suffice himself/herself a lot of harm and evil. Whereas, if he/she does not, he/she may open the door to the different causes of harm that may reach him,

then harm may befall him/her.

Taĥşeen (the noble fortification) is accomplished by reading the permissible supplications and invocations which prevent harm to you.

Taĥşeen (the noble fortification) means to erect between you and what you fear a fortress and a barrier which protects you from what you avert and fear to befall you.

Things by which man can do to fortify himself/herself are: doing good deeds, leaving abominable deeds behind, leaving heedless by maintaining: invocations of day and night, invocations after obligatory prayers, invocations of different traditions authentically attributed to the Prophet - May peace and blessings be upon him-, the abundance of reciting the Mu'auwithat (i.e. *Surat Al-Falaq* 113 and *Surat An-Nas* 114), *Ayat-ul-Kursi* (*Al-Kursi* Verse*)*, the concluding *Ayat* (verses) of Surat *Al-Baqarah* (The Cow), reciting Surat *Al-Baqarah* (The Cow), following Prophet's Sunnah, maintaining ablution (*wudhu'*), constantly remembering Allah, starts everything In the Name of Allah, and concludes it by: All the praises and thanks be to Allah. Moreover, seeking refuge with Allah from *Shaitan* (Satan) the outcast (the cursed one) in all his situations. It is so easy for each Muslim to know the invocations of various situations by referring to different invocation books which are common and available, thanks be to Allah.

What also fortifies from sorcery and harm is eating seven dates from Al-Madinah *'Ajwa*[5] in the morning which is proven in the following Prophet's saying - May peace and blessings be upon him: (He who takes seven *'Ajwa* dates in the morning, neither sorcery nor poison will harm him that day) (agreed upon).

As same as a human being fortifies himself, he fortifies his household such as: his wife, kids, grandkids, as well as he also fortifies his wealth and different bounties that Allah has granted him, by words through authentic prophetic sayings, and by actions through *Sadaqah* (charity) and doing good, thus Allah protects his household and wealth.

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(5) Madinah *'Ajwa*: is a soft dry variety of date fruits cultivated in the city of Madinah.

Ruqyah Verses

أَعُوذُ بِٱللَّهِ مِنَ الشَّيطَانِ الرّجِيم ﴿بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ١ ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٢ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٣ مَٰلِكِ يَوۡمِ ٱلدِّينِ ٤ إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ٥ ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ٦ صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ﴾ [الفاتحة: ١ - ٧] (seven times) .

***?a`uthu billahi mina ash-shayţani ar-rajeem*** *﴿ 1 bismi al-lahi ar-raĥmani ar-raĥeem 2. al-ĥamdu lillahi rabbi al-`alameen 3. ar-raĥmani ar-raĥeem 4. maliki yawmi ad-deen 5. ?eeyaka na`budu wa ?eeyaka nasta`een 6. ahdina aş-şiraţa al-mustaqeem 7. şiraţa al-latheena 'an`amta `alayhim ghayri al-maghdhubi `alayhim wa la adh-dhalleen﴾[al-fatiĥah] (seven times)*

I seek refuge with Allah from *Shaitan* (Satan), the outcast (1. In the Name of Allah, Most Compassionate, Most Merciful **2.** All the praises and thanks be to Allah, the Lord of the *'Alameen* (mankind, *Jinn* and all that exists). **3.** Most Compassionate, Most Merciful. **4.** The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) **5.** You (Alone) we worship, and You (Alone) we ask for help (for each and everything). **6.** Guide us to the Straight Way. **7.** The Way of those on whom You have bestowed Your Grace , not (the

way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error)) [*Al-Fatihah* (The Opening)] (7 times).

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿الٓمٓ ۝١ ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ ۝٢ ٱلَّذِينَ يُؤۡمِنُونَ بِٱلۡغَيۡبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ۝٣ وَٱلَّذِينَ يُؤۡمِنُونَ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ وَبِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ۝٤ أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ﴾ [البقرة: ١ - ٥].

bismi al-lahi ar-raĥmani ar-raĥeem ﴿1. ?alif-lam-meem 2. thalika al-kitabu la rayba ۛ feehi ۛ hudaan lilmuttaqeen 3. al-latheena yu?uminuna bil-ghaybi wa yuqeemuna aş-şalaata wa mimma razaqnahum yunfiqun 4. wa al-latheena yu?uminuna bima ?unzila ?ilayka wa ma?unzila min qablika wa bil-?akhirati hum yuqinun 5. ?ula?ika `ala hudaan min rabbihim ۖ wa ?ula?ika humu al-mufliĥun﴾ [al-baqarah: 5].

In the Name of Allah, Most Compassionate, Most Merciful **(1.** *Alif-Lam-Meem*. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings.] **2.** This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are *Al-Muttaqun* [the pious believers of Islamic Monotheism who fear Allah much (abstain from all kinds of sins and evil

deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]. **3.** Who believe in the *Ghaib*[6] and perform *As-Salat* (*Iqamat-as-Salat*),and spend out of what We have provided for them [i.e. give *Zakat*, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allah's Cause - *Jihad*]. **4.** And who believe in (the Qur'an and the *Sunnah*) which has been sent down (revealed) to you (O Muhammad May peace and blessings be upon you) and in that which was sent down before you [the Taurat (Torah) and the Injeel (Gospel), etc.] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). **5.** They are on (true) guidance from their Lord, and they are the successful.﴾ [*Al-Baqarah* (The Cow) :5].

﴿وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ﴾ [البقرة: ١٦٣]

.(seven times)

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(6) [1] (V.2: 3): Al-Ghaib: literally means a thing not seen. But this word includes vast meanings: Belief in Allâh, Angels, Holy Books, Allâh's Messengers, Day of Resurrection and Al-Qadar (Divine Pre-ordainments). It also includes what Allâh and His Messenger, peace be upon him informed about the knowledge of the matters of past, present, and future eg, news about the creation of the heavens and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell.

﴿wa ?ilahukum ?ilahun waĥid ۖ la ?ilaha ?illa huwa ar-raĥmanu ar-raĥeem﴾ ***[al-baqarah: 163]*** – seven times

﴿And your *Ilah* (God) is One *Ilah* (God - Allah), *La ilaha illa Huwa* (there is none who has the right to be worshipped but He), Most Compassionate, Most Merciful. ﴾ [*Al-Baqarah* (The Cow):163]- seven times.

﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ ﴾ [البقرة: ٢٥٥] (Seven times)

(al-lahu la ?ilaha ?illa huwa al-ĥayyu al-qayyum ۚ la ta?<u>kh</u>uthuhu sinatun wa la nawm ۚ lahu ma fee as-samawati wa ma fee al-?ar<u>dh</u> ۗ man <u>th</u>a al-lathee yashfa`u `indahu ?illa bi'i<u>th</u>nih ۚ ya`lamu ma bayna ?aydeehim wa ma khalfahum wa la yuĥeeţuna bishay?in min `ilmihi ?illa bima sha? ۚ wasi`a kurseeyuhu as-samawati wa al-?ar<u>dh</u> ۖ wa la ya?uduhu ĥifžuhuma ۚ wa huwa al-`aleeyu al-`ažeem) *[al-baqarah: 255].*

﴿ Allah! *La ilaha illa Huwa* (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the Earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *Kursi*[7] extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is Most High, Most Great.﴾ [*Al-Baqarah* (The Cow):163]- seven times.

﴿لِّلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَإِن تُبۡدُواْ مَا فِيٓ أَنفُسِكُمۡ أَوۡ تُخۡفُوهُ يُحَاسِبۡكُم بِهِ ٱللَّهُۖ فَيَغۡفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُۗ وَٱللَّهُ عَلَىٰ

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(7) *Kursi*: literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursi mentioned in this Verse should be distinguished from the ‘Arsh (Throne) mentioned elsewhere. Prophet Muhammad - May peace and blessings be upon him- said: "The Kursi compared to the ‘Arsh is nothing but like a ring thrown out upon open space of the desert." If the Kursi extends over the entire universe, then how much greater is the ‘Arsh Indeed Allâh, the Creator of both the Kursi and the ’Arsh, is Most Great.

كُلِّ شَيۡءٖ قَدِيرٌ ٢٨٤ ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ وَقَالُواْ سَمِعۡنَا وَأَطَعۡنَاۖ غُفۡرَانَكَ رَبَّنَا وَإِلَيۡكَ ٱلۡمَصِيرُ ٢٨٥ لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا وُسۡعَهَاۚ لَهَا مَا كَسَبَتۡ وَعَلَيۡهَا مَا ٱكۡتَسَبَتۡۗ رَبَّنَا لَا تُؤَاخِذۡنَآ إِن نَّسِينَآ أَوۡ أَخۡطَأۡنَاۚ رَبَّنَا وَلَا تَحۡمِلۡ عَلَيۡنَآ إِصۡرٗا كَمَا حَمَلۡتَهُۥ عَلَى ٱلَّذِينَ مِن قَبۡلِنَاۚ رَبَّنَا وَلَا تُحَمِّلۡنَا مَا لَا طَاقَةَ لَنَا بِهِۦۖ وَٱعۡفُ عَنَّا وَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَآۚ أَنتَ مَوۡلَىٰنَا فَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ ﴾ [البقرة: ٢٨٦].

﴿(284.) lillahi ma fee as-samawati wa ma fee al-? ardh ۗ wa ? in tubdu ma fee ?anfusikum ?awtukhfuhu yuĥasibkum bihi al-lah ۖ fayaghfiru liman yasha?u wa yu`athibu man yasha? ۗ wa allahu `ala kulli shay?in qadeer (285.) ?amana ar-rasulu bima ?unzila ?ilayhi min rabbihi wa al-mu?uminuna ۚ kullun ?amana bil-lahi wa mala?ikatihi wa kutubihi wa rusulihi la nufarriqu bayna ?aĥadin min rusulih ۚ wa qalu sami`na wa ?aţa`na ۖ ghufranaka rabbana wa ?ilayka al-maşeer (286.) la yukallifu al-lahu nafsaan ?illa wus`aha ۚ laha ma kasabat wa `alayha ma aktasabat ۗ rabbana la tu?uakhithna ?innaseena ?aw ?akhţa?na ۚ rabbana wa la taĥmil `alayna ?işraan kama ĥamaltahu `ala al-latheena min qablina ۚ rabbana wa la tuĥammilna ma la ţaqata lana bih ۖ wa a`fu `anna wa aghfir lana

wa arhamna ة ?anta mawlana fanşurna `ala al-qawmi al-kafireen ﴾ *[al-baqarah: 284-286]*.

﴿ 284. To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allah is Able to do all things. (285.) The Messenger (Muhammad - May peace and blessings be upon him) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)." (286.) Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our *Maula* (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people.﴾

[*Al-Baqarah* (The Cow):284-286].

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿الٓمٓ ١ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُ ٢ نَزَّلَ عَلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ وَأَنزَلَ ٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ ٣ مِن قَبۡلُ هُدٗى لِّلنَّاسِ وَأَنزَلَ ٱلۡفُرۡقَانَۗ إِنَّ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ ٱللَّهِ لَهُمۡ عَذَابٞ شَدِيدٞۗ وَٱللَّهُ عَزِيزٞ ذُو ٱنتِقَامٍ ٤ إِنَّ ٱللَّهَ لَا يَخۡفَىٰ عَلَيۡهِ شَيۡءٞ فِي ٱلۡأَرۡضِ وَلَا فِي ٱلسَّمَآءِ ٥ هُوَ ٱلَّذِي يُصَوِّرُكُمۡ فِي ٱلۡأَرۡحَامِ كَيۡفَ يَشَآءُۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴾[آل عمران: ٦].

*bismi al-lahi ar-raĥmani ar-raĥeem﴿ 1. ?alif lam meem 2. al-lahu la ?ilaha ?illa huwa al-ĥayyu al-qayyum 3.nazzala `alayka al-kitaba bil-ĥaqqi muşaddiqaan lima bayna yadayhi wa ?anzala at-tawraata wa al-?injeel 4. min qablu hudaan lilnnasi wa ?anzala al-furqan ۗ ?inna al-la<u>th</u>eena kafaru bi?ayati al-lahi lahum `a<u>th</u>abun <u>sh</u>adeedu ۗ wa allahu `azeezun <u>th</u>u intiqam 5. ?inna al-laha la yakhfa `alayhi <u>sh</u>ay?un fee al-?ardhi wa la fee as-sama? **6.** huwa al-la<u>dh</u>ee yuşawwirukum fee al-?arĥami kayfa ya<u>sh</u>a? ۚ la ?ilaha ?illa huwa al-`azeezu al-ĥakeem﴾[?al `imran: 1-6].*

In the Name of Allah, Most Compassionate, Most Merciful (**1.** *Alif-Lam-Meem*. [These letters are one of

the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. **2.** Allah! *La ilaha illa Huwa* (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). **3.** It is He Who has sent down the Book (the Qur'an) to you (O Muhammad - May peace and blessings be upon him) with truth, confirming what came before it. And He sent down the Taurat (Torah) and the Injeel (Gospel), **4.** Aforetime, as a guidance to mankind. And He sent down the criterion [of judgement between right and wrong (this Qur'an)]. Truly, those who disbelieve in the *Ayat* (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allah, for them there is a severe torment; and Allah is All-Mighty, All-Able of Retribution. **5.** Truly, nothing is hidden from Allah, in the earth or in the heaven. **6.** He it is Who shapes you in the wombs as He wills. *La ilaha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise. ﴿ [*Al-'Imran* (The Family of Imran):1-6].

﴾ شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿ [آل عمران: ١٨].

﴾18 shahida al-lahu ?annahu la ?ilaha ?illa huwa wa al-mala?ikatu wa ?ulu al-`ilmi qa? Imaa bil-qisţ ۚ la ?ilaha ?illa huwa al-`azeezu al-ĥakeem﴿ [?al `imran: 18].

﴾Allah bears witness that *La ilaha illa Huwa* (none

has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. *La ilaha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.﴾ [*Al-'Imran* (The Family of Imran):18].

﴿ قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلۡمُلۡكِ تُؤۡتِي ٱلۡمُلۡكَ مَن تَشَآءُ وَتَنزِعُ ٱلۡمُلۡكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُۖ بِيَدِكَ ٱلۡخَيۡرُۖ إِنَّكَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٢٦ تُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِۖ وَتُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَتُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّۖ وَتَرۡزُقُ مَن تَشَآءُ بِغَيۡرِ حِسَابٖ ﴾ [آل عمران: ٢٧].

﴿26. quli al-lahumma malika al-mulki tu?utee al-mulka mantasha?u wa tanzi`u al-mulka mimman tasha?u wa tu`izzu man tasha?u wa tuthillu man tasha? ۖ biyadika al-khayr ۖ ?innaka `ala kulli shay?in qadeer 27. tuliju al-layla fee an-nahari wa tuliju an-nahara fee al-layl ۖ wa tukhriju al-ĥayya mina al-mayyiti wa tukhriju al-mayyita mina al-ĥayyi ۖ wa tarzuqu man tasha?u bighayri ĥisab﴾ [?al `imran: 26-27].

﴿ **26.** Say (O Muhammad May peace and blessings be upon you): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hands (with Your Will) is the good. Verily,

You are Able to do all things. **27.** You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).﴿ [*Al-'Imran* (The Family of Imran):27].

﴿ ۞ وَلَهُۥ مَا سَكَنَ فِي ٱلَّيۡلِ وَٱلنَّهَارِۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ﴾ [الأنعام: ١٣].

(13 wa lahu ma sakana fee al-layli wa an-nahar ۚ wa huwa as-samee`u al-`aleem [al-?an`am: 13].

(And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing.) [*Al-An'am* (The Cattle): 13].

﴿ وَإِن يَمۡسَسۡكَ ٱللَّهُ بِضُرّٖ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَۖ وَإِن يَمۡسَسۡكَ بِخَيۡرٖ فَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴾ [الأنعام: ١٧].

(17 wa ?in yamsaska al-lahu bidhurrin fala kashifa lahu ?illa huwa ۖ wa ?in yamsaska bikhayrin fahuwa `ala kulli shay?in qadeer) [al-?an`am:17].

(And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things) [*Al-An'am* (The Cattle): 17].

﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ فِي سِتَّةِ أَيَّامٖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۖ يُغۡشِي ٱلَّيۡلَ ٱلنَّهَارَ يَطۡلُبُهُۥ حَثِيثٗا وَٱلشَّمۡسَ وَٱلۡقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتِۭ بِأَمۡرِهِۦٓۗ أَلَا لَهُ ٱلۡخَلۡقُ وَٱلۡأَمۡرُۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ٥٤ ٱدۡعُواْ رَبَّكُمۡ تَضَرُّعٗا وَخُفۡيَةًۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ ٥٥ وَلَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ بَعۡدَ إِصۡلَٰحِهَا وَٱدۡعُوهُ خَوۡفٗا وَطَمَعًاۚ إِنَّ رَحۡمَتَ ٱللَّهِ قَرِيبٞ مِّنَ ٱلۡمُحۡسِنِينَ﴾ [الأعراف: ٥٤- ٥٦].

(54.?Inna rabbakumu al-Lahu al-lathee khalaqa as-samawati wa al-?ardha fee sittati ? ayyamin thumma stawa `ala al-`arsh yughshee al-layla an-nahara yaţlubuhu ĥatheethaa wa ash-shamsa wa al-qamara wa an-nujuma musakhkharatin bi?amrih ۗ ? ala lahu al-khalqu wa al-?amr ۗ tabaraka al-lahu rabbu al-`alameen
55. ad`u rabbakum tadharru`aa wa khufya ۚ ?innahula yuĥibbu al-mu`tadeena 56. wa la tufsidu fee al-? ardhi ba`da ? işlaĥiha wa ad`uhu khawfaa wa ţama`a ۚ ?inna raĥmata al-lahi qareebun mina al-muĥsineen)[al-?a`raf: 54-56].

﴿ **54.** Indeed your Lord is Allah, Who created the heavens and the earth in Six Days, and then He rose over (*Istawa*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day,

seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allah, the Lord of the *'Alameen* (mankind, *Jinn* and all that exists)! **55.** Invoke your Lord with humility and in secret. He likes not the aggressors. **56.** And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allah's Mercy is (ever) near unto the good-doers.﴾ [Al-A'raf [The Heights (or The Walls with Elevations): 54-56].

﴿وَقَالَ فِرْعَوْنُ ٱئْتُونِي بِكُلِّ سَٰحِرٍ عَلِيمٖ ٧٩ فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالَ لَهُم مُّوسَىٰٓ أَلْقُواْ مَآ أَنتُم مُّلْقُونَ ٨٠ فَلَمَّآ أَلْقَوْاْ قَالَ مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓۖ إِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ٨١ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ﴾ [يونس: ٧٩ - ٨٢].

(79. wa qala fir`awnu a?tunee bikulli saĥirin `aleem 80. falamma ja?a as-saĥaratu qala lahu musa ?alqu ma ?antum mulqun 81.falamma ?alqaw qala musa ma ji?tum bihi as-siĥru ۖ ?inna al-laha sayubţiluhu ۖ ?inna al-laha la yuşliĥu `amala al-mufsideen 82. wa yuĥiqqu al-lahu al-ĥaqqa bikalimatihi wa law kariha al-mujrimun) *[yunis: 79-82]*.

﴾ 79. And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer." 80. And when the sorcerers

came, Musa (Moses) said to them: "Cast down what you want to cast!" 81. Then when they had cast down, Musa (Moses) said: "What you have brought is sorcery; Allah will surely make it of no effect. Verily, Allah does not set right the work of *Al-Mufsidun* (the evil-doers, corrupters). 82. "And Allah will establish and make apparent the truth by His Words, however much the *Mujrimun* (criminals, disbelievers, polytheists, sinners) may hate it." ﴾[*Yunus* (Jonah) :79-82].

﴿قَالُوا۟ يَـٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾ قَالَ بَلْ أَلْقُوا۟ ۖ
فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿٦٦﴾ فَأَوْجَسَ فِى نَفْسِهِۦ
خِيفَةً مُّوسَىٰ ﴿٦٧﴾ قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ ٱلْأَعْلَىٰ ﴿٦٨﴾ وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ
مَا صَنَعُوٓا۟ ۖ إِنَّمَا صَنَعُوا۟ كَيْدُ سَـٰحِرٍ ۖ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ﴾ [طه: ٦٥ - ٦٩].

(65.) qalu ya musa ?imma ?an tulqiya wa ?imma ?an nakuna ?awwala man ?alqa (66.) qala bal ?alqu ۖ fa?itha ĥibaluhum wa `işeeyuhum yukhayyalu ?ilayhi min siĥrihim ?annaha tas`a (67.)fa?awjasa fee nafsihi kheefatan musa (68.) qulna la takhaf ?innaka ?anta al-?a`la (69.) wa ?alqi ma fee yameenika talqaf ma şana`u ۖ ?inna maşana`u kaydu saĥir ۖ wa la yufliĥu as-saĥiru ĥaythu ?ata) *[ţaha: 65- 69].*

﴿ 65. They said: "O Musa (Moses)! Either you throw first or we be the first to throw?" 66. [Musa (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes

and their sticks, by their magic, appeared to him as though they moved fast. 67. So Musa (Moses) conceived fear in himself. 68. We (Allah) said: "Fear not! Surely, you will have the upper hand. 69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain. ﴾[*Ta-Ha:* 65-69].

﴿أَفَحَسِبۡتُمۡ أَنَّمَا خَلَقۡنَٰكُمۡ عَبَثٗا وَأَنَّكُمۡ إِلَيۡنَا لَا تُرۡجَعُونَ ١١٥ فَتَعَٰلَى ٱللَّهُ ٱلۡمَلِكُ ٱلۡحَقُّۖ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلۡعَرۡشِ ٱلۡكَرِيمِ ١١٦ وَمَن يَدۡعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرۡهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓۚ إِنَّهُۥ لَا يُفۡلِحُ ٱلۡكَٰفِرُونَ ١١٧ وَقُل رَّبِّ ٱغۡفِرۡ وَٱرۡحَمۡ وَأَنتَ خَيۡرُ ٱلرَّٰحِمِينَ﴾ [المؤمنون: ١١٥ - ١١٨].

(115.

? Afaĥasibtum ? annama khalaqnakum `aba<u>th</u>aa wa ?annakum ?ilayna la turja`un 116. fata`ala al-lahu al-maliku al-ĥaqq ۖ la ?ilaha ?illa huwarabbu al-`ar<u>sh</u>i al-kareem 117. wa man yad`u ma`a al-lahi ?ilahaan ?akhara la burhana lahu bihi fa?innama ĥisabuhu `inda rabbih ۚ ?innahu la yufliĥu al-kafirun 118. Wa qul rabbi <u>a</u>ghfir wa <u>a</u>rĥam wa ?anta khayru ar-raĥimeen) ***[****al-mu?uminun: 115-118].*

﴾ 115. "Did you think that We had created you in

play (without any purpose), and that you would not be brought back to Us?” 116. So Exalted be Allah, the True King: *La ilaha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne! 117. And whoever invokes (or worships), besides Allah, any other *ilah* (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! *Al-Kafirun* (the disbelievers in Allah and in the Oneness of Allah, polytheists, pagans, idolaters) will not be successful. 118. And say (O Muhammad - May peace and blessings be upon him): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!" ﴾[*Al-Mu’minun* (The Believers) :115-118].

﴿لَوۡ أَنزَلۡنَا هَٰذَا ٱلۡقُرۡءَانَ عَلَىٰ جَبَلٖ لَّرَأَيۡتَهُۥ خَٰشِعٗا مُّتَصَدِّعٗا مِّنۡ خَشۡيَةِ ٱللَّهِۚ وَتِلۡكَ ٱلۡأَمۡثَٰلُ نَضۡرِبُهَا لِلنَّاسِ لَعَلَّهُمۡ يَتَفَكَّرُونَ ٢١ هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَۖ عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِۖ هُوَ ٱلرَّحۡمَٰنُ ٱلرَّحِيمُ ٢٢ هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡمَلِكُ ٱلۡقُدُّوسُ ٱلسَّلَٰمُ ٱلۡمُؤۡمِنُ ٱلۡمُهَيۡمِنُ ٱلۡعَزِيزُ ٱلۡجَبَّارُ ٱلۡمُتَكَبِّرُۚ سُبۡحَٰنَ ٱللَّهِ عَمَّا يُشۡرِكُونَ ٢٣ هُوَ ٱللَّهُ ٱلۡخَٰلِقُ ٱلۡبَارِئُ ٱلۡمُصَوِّرُۖ لَهُ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰۚ يُسَبِّحُ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ﴾ [الحشر: ٢١ - ٢٤].

(21.law ?anzalna hat͟ha al-qur?ana `ala jabalin

lara?aytahu khashi`aan mutaşaddi`aan min khashyati al-lah ۚ wa tilka al-? amthalu nadhribuha lilnnasi la`allahum yatafakkarun 22. huwa al-lahu al-lathee la ?ilaha ?illa huwa ۖ `alimu al-ghaybi wa ash-shahadah ۖ huwa ar-raĥmanu ar-raĥeem 23. huwa al-lahu al-lathee la? ilaha? illa huwa al-maliku al-quddusu as-salamu al-mu?uminu al-muhayminu al-`azeezu al-jabbaru al-mutakabbir ۚ subĥana al-lahi `amma yushrikun 24. huwa al-lahu al-khaliqu al-bari?u al-muşawwir ۖ lahu al-?asma?u al-ĥusna ۚ yusabbiĥu lahu ma fee as-samawati wa al-?ardh ۖ wa huwa al-`azeezu al-ĥakeem) *[al-ĥashr: 21-24]*.

﴿ **21.** Had We sent down this Qur’an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect. **22.** He is Allah, beside Whom *La ilaha illa Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is Most Compassionate, Most Merciful. 23. He is Allah beside Whom *La ilaha illa Huwa* (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with

Him. 24. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Nice Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.﴿[*Al-Hashr* (The Gathering):21-24].

﴿وَإِن يَكَادُ ٱلَّذِينَ كَفَرُواْ لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ لَمَّا سَمِعُواْ ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ ﴿٥١﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ﴾ [القلم: ٥١ - ٥٢].

(51. wa ?in yakadu al-latheena kafaru layuzliqunaka bi?abşarihim lamma sami`u ath-thikra wa yaquluna ?innahu lamajnun 52. wa ma huwa ? illa thikrun lil`alameen) [al-qalam : 51-52].

﴾ 51. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur’an), and they say: "Verily, he (Muhammad May peace and blessings be upon him) is a madman!" 52. But it is nothing else than a Reminder to all the *’Alameen* (mankind, and *Jinn*).﴿ [*Al-Qalam* (The Pen): 51-52].

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿وَٱلصَّٰٓفَّٰتِ صَفًّا ﴿١﴾ فَٱلزَّٰجِرَٰتِ زَجْرًا ﴿٢﴾ فَٱلتَّٰلِيَٰتِ ذِكْرًا ﴿٣﴾ إِنَّ إِلَٰهَكُمْ لَوَٰحِدٌ ﴿٤﴾ رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ ٱلْمَشَٰرِقِ ﴿٥﴾ إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ ﴿٦﴾ وَحِفْظًا مِّن

كُلِّ شَيْطَٰنٖ مَّارِدٖ ٧ لَّا يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٖ ٨ دُحُورٗاۖ وَلَهُمۡ عَذَابٞ وَاصِبٌ ٩ إِلَّا مَنۡ خَطِفَ ٱلۡخَطۡفَةَ فَأَتۡبَعَهُۥ شِهَابٞ ثَاقِبٞ ١٠ فَٱسۡتَفۡتِهِمۡ أَهُمۡ أَشَدُّ خَلۡقًا أَم مَّنۡ خَلَقۡنَآۚ إِنَّا خَلَقۡنَٰهُم مِّن طِينٖ لَّازِبِۭ ١١ بَلۡ عَجِبۡتَ وَيَسۡخَرُونَ ١٢ وَإِذَا ذُكِّرُواْ لَا يَذۡكُرُونَ ١٣ وَإِذَا رَأَوۡاْ ءَايَةٗ يَسۡتَسۡخِرُونَ ١٤ وَقَالُوٓاْ إِنۡ هَٰذَآ إِلَّا سِحۡرٞ مُّبِينٌ ﴾ [الصافات: ١ - ١٥].

bismi al-lahi ar-raĥmani ar-raĥeem ﴿1. wa aş-şaffati şaffa 2. falzzajirati zajra 3. falttaliyati thikra 4. ?inna ?ilahakum lawaĥid 5. rabbu as-samawati wa al-?ardhi wa ma baynahuma warabbu al-mashariq 6. ?inna zayyanna as-sama?a ad-dunya bizeenatin al-kawakib 7. wa ĥifžaan min kulli shayţanin marid 8. la yassamma`una ?ila al-mala?i al-?a`la wa yuqthafuna min kulli janib 9. duĥuraa ۖ wa lahum `athabun waşib 10.?illa man khaţifa al-khaţfata fa?atba`ahu shihabun thaqib 11. Fastaftihim ?ahum ?ashaddu khalqaan ?am man khalaqna ۚ i?nna khalaqnahum min ţeenin lazib 12. bal `ajibta wa yaskharun 13. wa ?itha thukkiru la yathkurun 14. wa ?itha ra?aw ?ayatan yastaskhirun 15. wa qalu ?in hatha ?illa siĥrun mubeen﴾ [aş-şaffat: 1-15].

In the Name of Allah, Most Compassionate, Most Merciful ﴿ 1. By those (angels) ranged in ranks (or rows). 2. By those (angels) who drive the clouds in a good

way.

3. By those (angels) who bring the Book and the Qur’an from Allah to mankind [*Tafsir Ibn Katheer*]. 4. Verily your *Ilah* (God) is indeed One (i.e. Allah): 5. Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun’s risings[8] 6. Verily, We have adorned the near heaven with the stars (for beauty). 7. And to guard against every rebellious devil. 8. They cannot listen to the higher group (angels) for they are pelted from every side. 9. Outcast, and theirs is a constant (or painful) torment.10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness. 11. Then ask them (i.e. these polytheists, O Muhammad - May peace and blessings be upon him): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains) whom We have created?" Verily, We created them of a sticky clay. 12. Nay, you (O Muhammad - May peace and blessings be upon him) wondered (at their insolence) while they mock (at you and at the Qur’an). 13. And when they are reminded, they pay no attention. 14. And when they see an *Ayah* (a sign, or an evidence) from Allah, they mock at it. 15. And they say: "This is nothing

(8) (The sun has approx. 365 points for its rising and 365 points for its setting (ie the number of days of a solar year). Every day it rises and sets in a new point, till the end of the year, then it comes back to the same point after a year. [See Tafsir Al-Qurtubi,].

but evident magic! ﴾[*As-Saffat* (Those Ranged in Ranks) :1-15].

﴿سَنَفۡرُغُ لَكُمۡ أَيُّهَ ٱلثَّقَلَانِ ٣١ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٢ يَٰمَعۡشَرَ ٱلۡجِنِّ وَٱلۡإِنسِ إِنِ ٱسۡتَطَعۡتُمۡ أَن تَنفُذُواْ مِنۡ أَقۡطَارِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ فَٱنفُذُواْۚ لَا تَنفُذُونَ إِلَّا بِسُلۡطَٰنٍ ٣٣ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٤﴾ [الرحمن: ٣١-٣٤].

*(31. sanafrughu lakum ?ayyuha a<u>th</u>-<u>th</u>aqalan 32. fabi?ayyi ?ala?i rabbikuma tuka<u>th</u>-<u>th</u>iban 33. ya ma`<u>sh</u>ara al-jinniwa al-?insi ? ini istaţa`tum ?antanfu<u>th</u>u min ?aqţari as-samawati wa al-?ar<u>dh</u>i fanfu<u>th</u>u ۚ la tanfu<u>th</u>una ?illa bisulţan) **[ar-raĥman: 31-34].***

(31. We shall attend to you, O you two classes (*Jinn* and men)! 32. Then which of the Blessings of your Lord will you both (*Jinn* and men) deny? 33. O assembly of *Jinn* and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah)! 34. Then which of the Blessings of your Lord will you both (*Jinn* and men) deny?) [*Ar-Rahman* (Most Compassionate):31-34].

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿قُلۡ أُوحِيَ إِلَيَّ أَنَّهُ ٱسۡتَمَعَ نَفَرٌ مِّنَ ٱلۡجِنِّ فَقَالُوٓاْ إِنَّا سَمِعۡنَا قُرۡءَانًا عَجَبًا ١ يَهۡدِيٓ إِلَى ٱلرُّشۡدِ فَـَٔامَنَّا بِهِۦۖ وَلَن نُّشۡرِكَ بِرَبِّنَآ أَحَدًا ٢

وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا﴾ [الجن: ١ - ٣].

bismi al-lahi ar-raĥmani ar-raĥeem ﴿1. qul ?uĥiya ?ilayya ?annahu astama`a nafarun mina al-jinni faqalu ?inna sami`na qur?anaan `ajaba 2. yahdee ?ila ar-rushdi fa?amanna bih ۖ wa lan nushrika birabbina ?aĥada 3. wa ?annahu ta`ala jaddu rabbina ma attakhatha şaĥibatan wa la walada﴾[al-jinn: 1-3].

In the Name of Allah, Most Compassionate, Most Merciful﴿ 1. Say (O Muhammad May peace and blessings be upon him): "It has been revealed to me that a group (from three to ten in number) of *Jinn* listened (to this Qur'an). They said: 'Verily, we have heard a wonderful Recitation (this Qur'an)! 2. 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allah). 3. And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children)﴾ [*Al-Jinn* (The *Jinn*):1-3].

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿قُلۡ يَٰٓأَيُّهَا ٱلۡكَٰفِرُونَ ١ لَآ أَعۡبُدُ مَا تَعۡبُدُونَ ٢ وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ٣ وَلَآ أَنَا۠ عَابِدٞ مَّا عَبَدتُّمۡ ٤ وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ٥ لَكُمۡ دِينُكُمۡ وَلِيَ دِينِ﴾ [الكافرون: ١ - ٦].

bismi al-lahi ar-raĥmani ar-raĥeem ﴿1. qul ya ?ayyuha al-

kafirun 2. la ?a`budu ma ta`budun 3. wa la ?antum `abiduna ma ?a`bud 4. wa la ?ana `abidun ma `abadttum 5. wa la ?antum `abiduna ma ?a`bud 6. lakum deenukum wa liya deen﴿[al-kafirun: 1-6].

In the Name of Allah, Most Compassionate, Most Merciful ﴾ 1. Say: (O Muhammad - May peace and blessings be upon him- to these *Mushrikun* and *Kafirun*): "O *Al-Kafirun* (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in *Al-Qadar*)! 2. "I worship not that which you worship, 3. "Nor will you worship that which I worship. 4. "And I shall not worship that which you are worshipping. 5. "Nor will you worship that which I worship. 6. "To you be your religion, and to me my religion (Islamic Monotheism)."﴿ [Al-Kafirun (The Disbelievers):1-6].

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿قُلۡ هُوَ ٱللَّهُ أَحَدٌ ١ ٱللَّهُ ٱلصَّمَدُ ٢ لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ ٣ وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ ٤﴾ [الإخلاص: ١ - ٤](3 times).

bismi al-lahi ar-raĥmani ar-raĥeem ﴾1 .qul huwa al-lahu ?aĥad 2. allahu aş-şamad 3. lam yalid wa lam yulad 4 walam yakun lahu kufuan ?aĥad﴿ [al-?ikhlaş: 1-4]- (3 times).

In the Name of Allah, Most Compassionate, Most Merciful ﴾ 1. Say (O Muhammad May peace and blessings be upon him): "He is Allah, (the) One. 2. "Allah-us-

Samad [Allah the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. 3. "He begets not, nor was He begotten. 4. "And there is none co-equal or comparable unto Him."﴾ [*Al-Ikhlas* (The Purity) :1-4] (3 times).

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿قُلۡ أَعُوذُ بِرَبِّ ٱلۡفَلَقِ ١ مِن شَرِّ مَا خَلَقَ ٢ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ٣ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِي ٱلۡعُقَدِ ٤ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾ [الفلق: ١ - ٥](3 times) .

bismi al-lahiar-raĥmani ar-raĥeem ﴿1. qul ?a`uthu birabbi al-falaq 2. min sharri ma khalaq 3. wa min sharri ghasiqin ?itha waqab 4. wa min sharri an-naffathati fee al-`uqad 5. wa min sharri ĥasidin ?itha ĥasad﴾ [al-falaq: 1-5].

In the Name of Allah, Most Compassionate, Most Merciful ﴾1. Say: "I seek refuge with (Allah), the Lord of the daybreak, 2."From the evil of what He has created, 3."And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), 4. "And from the evil of those who practise witchcraft when they blow in the knots, 5. "And from the evil of the envier when he envies."﴿ [*Al-Falaq* (The Daybreak):1-5] 3 times.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿قُلۡ أَعُوذُ بِرَبِّ ٱلنَّاسِ ١ مَلِكِ ٱلنَّاسِ ٢ إِلَٰهِ ٱلنَّاسِ ٣ مِن شَرِّ ٱلۡوَسۡوَاسِ ٱلۡخَنَّاسِ ٤ ٱلَّذِي يُوَسۡوِسُ فِي صُدُورِ ٱلنَّاسِ ٥ مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ ﴾ [الناس: ١ - ٦] (3 times).

(bismi al-lahi ar-raĥmani ar-raĥeem﴿ 1 qul ?a`uthu birabbi an-nas 2. maliki an-nas 3 ?ilahi an-nas 4 min sharri al-waswasi al-khannas 5 al-lathee yuwaswisu fee şuduri an-nas 6 mina al-jinnati wa an-nas ﴾ [an-nas: 1-6]-(3times).

In the Name of Allah, Most Compassionate, Most Merciful ﴿ 1. Say: "I seek refuge with (Allah) the Lord of mankind, 2. "The King of mankind - 3. "The Ilah (God) of mankind, 4. "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah). 5. "Who whispers in the chests of mankind. 6. "Of *Jinn* and men." ﴾[*An-nas* (Mankind) :1-6] (3 times).

Ruqyah based on Prophet's Sayings (*Hadiths*)

In the Name of Allah (3 times), the patient places his hand on the parts that hurt him/her and says: *?a'uthu bi'izzatillahi wa qudratihi min sharri ma ajidu wa ?uhathir* (I seek refuge with Allah and with His Power from the evil that afflicts me and that which I apprehend (7 times).

If s/he recites *Ruqyah* on someone else, s/he shall say: *?as?alu allah al-'ažeem rabba al 'arshil ?al'a žeem an yashfik* (I ask Allah, the Mighty, the Lord of the mighty Throne, to cure you) (7 times).

(Bismillahi arqik, min kulli shay?in ?u?ithik, min sharri kulli nafsin aw 'aynin aw ĥasidin. Allahu yashfik, bismillahi ?urqik.) (In the name of Allah, I recite *Ruqyah* on you from everything that might harm you and from the evil of every person or envier eye. May Allah cure you. In the name of Allah I recite *Ruqyah* to/over you) (7 times).

allahumma rabb an-nas, athhibil-ba?s, wa ashfihi, ?anta ash-shafi, la shifa?a illa shifa?uka, shifaan la yughadiru saqama [O Allah! the Lord of mankind! Remove this disease and cure (him or her)! You are the Great Healer. There is no cure but Yours, a cure leaves behind no disease (7 times).

*Ya mann yujeeru al-mudh ṭrra etha da'ah wa yakshefu as-su?, ?ikshif 'anhu as-su? (*O Who responds to the distressed one, when he calls on Him, and Who removes evil, remove evil from him (7 times).

la ilaha illa allah al-'azeem al-haleem, la ilaha illa allah rubu al-'arsh al-'azeem, la ilaha illa allah rubu as-samawati wa al-?ard wa rubu al-'arsh al-kareem (There is no god but Greatest Allah , All-forbearing, there is no god but Allah the Lord of the great Throne, there is no god but Allah the Lord of the heavens and the earth, and the Lord of the great Throne (7 times) .

(The one who recites on himself/herself says: I recite *Ruqyah* on myself/ May Allah cure me/ to cure me… say it in the first person form, and the same for other supplications.

bismillahi al-lathi la yadhru ma'a ismihi shay? fi el-?ardi wa la fi as-sama? wa huwa as-sami'u al-'aleem (In the name of Allah, besides which nothing may harm in the heavens and the earth. Verily, He is All-Hearer, All-Knowing (7 times).

?a'uthu bi kalimati allahi at-tamat min shari ma khalaq (I seek refuge with the Perfect Words of Allah from the evil which He created) (7 times).

?a'uthu bi kalimati Allahi at-tama min kuli shatanin wa hamma, wa min kuli 'aynin lamma (I seek refuge with the Perfect Words of Allah from every devil and every poisonous thing and from the evil eye which

afflicts).

*?a'uthu bi kalimati allahi at-tamat min ghadhbihi wa 'iqabih, wa min shari 'ibadih, wa min hamazat ash-shaya ţeen wa ?an yahdhuroun (*I seek refuge with the Perfect Words of Allah from His Wrath and Punishment, the evil of his Worshipers, the whisperings (suggestions) of the *Shayatin* (devils) and lest they should come near me (7 times).

a?uthu bi kalimati allahi at-tammat allati la yujawazu hunna barra wa la fajir, min sharri ma yanzil min as-sama?, wa min sharri ma ya?ruju fiha, wa min shari ma thara?a fi ?al-ardh, wa min sharri ma yakhruju minha, wa min sharri fitani al-layli wa an-nahar, wa min sharri kuli ţawariq illa ţariqan ya ţruq bikhayrin ya rahman) I seek refuge with the Perfect Words of Allah, which neither the good person nor the corrupt can exceed, from the evil of what He created, from the evil of what descends from the sky and the evil of what ascends in it, and from the evil of what is created in the earth and the evil of what comes out of it, and from the trials of the day and night, and from the visitations of the day and night, except for one that knocks with good, O Most Compassionate! (7 times).

allahumma rabba as-samawati as-sab`i wa rabba al-`arshi al-`ažim, rabbana wa rabba kulli shay?, faliqi al-habbi wa an-nawa, wa munzila at-tawrati wa al-injili wa al-furqan, a`uthu bika min sharri kulli shay?in anta

akhithun bi na şiyatih. allahumma anta al-awwalu fa laysa qablaka shay?, wa anta al-akhiru fa laysa ba`daka shay?, wa anta ažahiru fa laysa fawqaka shay?, wa anta al-baţinu fa laysa dunaka shay?, la ilaha illa ?ant (O Allah, Lord of the Seven Heavens and Lord of the Great Throne, our Lord and Lord of everything, the One Who causes seed-grain and date-stone to split and sprout, the One Who revealed the Torah, the Gospel, and the the Qur'an, I seek refuge with You from the evil of everything whose forehead [i.e., control] is in Your Hands. O Allah! You are the First and there is nothing before You, and You are the Last and there is nothing after You, and You are the Manifest and there is nothing above You, and You are the Hidden and there is nothing beyond You, there is no god but You).

allahumma şalli 'ala muhammad, wa 'ala ali muhammad, kama şallayta 'ala ibrahim, wa 'ala ali ibrahim, wa barik 'ala muhammad wa 'ala ali muhammad kama, barakta 'ala ibrahim, wa 'ala ali ibrahim innaka ĥamidun majid, (O Allah bless Mohammad and the family of Mohammad, as You blessed Ibrahim (Abraham) and the family of Ibrahim (Abraham), and bestow Your grace on Mohammad and the family of Mohammad, as You bestowed it on Ibrahim (Abraham) and family of Ibrahim (Abraham), at both worlds. Verily! You are All-Praiseworthy, All-Glorious.

Allahuma şulli wa sallim wa barik wa ?an'im 'ala jamee' al-?anbiya? wa al-mursaleen, wa aşideeqeen wa as-shuhada?i wa as-şalîĥeen, subĥan rabika rbi al-'izati 'amma yaşifoun wa al-ĥamdu li-lahi rubi al-'alameen (O Allah, may You bless and bestow Your Grace on all the prophets, messengers, believers, martyrs, and righteous people. Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him, and peace be on the Messengers! All the praises and thanks be to Allah, the Lord of the *'Alameen* (mankind, *Jinn* and all that exists).

Verses for Protection

When the Muslim fears from any evil from *Jinn* and mankind, or the evil of everything created by Allah, the evil of night if it came -because night is the place of fear, evil of sorcery, and the evil of envy, he/she resorts to Allah the Guardian by the verses of protection since there is no Guardian but Allah.

أَعُوذُ بِٱللَّهِ مِنَ الشّيطَانِ الرّجِيم بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

?a`uthu billahi mina ash-shayţani ar-rajeem *bismi al-lahi ar-raĥmani ar-raĥeem*

I seek refuge with Allah from *Shaitan* (Satan), the outcast (the cursed one), in the Name of Allah, Most Compassionate, Most Merciful

﴿فَٱللَّهُ خَيۡرٌ حَٰفِظٗاۖ وَهُوَ أَرۡحَمُ ٱلرَّٰحِمِينَ﴾ [يوسف: ٦٤].

﴿fa-allahu khayrun ĥafižaan ۖ wa huwa ?arĥamu ar-raĥimeen ﴾ [yusuf:64].

(But Allah is Best to guard, and He is Most Merciful of those who show mercy ﴾ [*Yusuf* [(Prophet) Joseph)]:64].

﴿لَهُۥ مُعَقِّبَٰتٞ مِّنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ يَحۡفَظُونَهُۥ مِنۡ أَمۡرِ ٱللَّهِۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوۡمٍ حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمۡۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوۡمٖ سُوٓءٗا فَلَا مَرَدَّ لَهُۥۚ وَمَا

لَهُم مِّن دُونِهِۦ مِن وَالٍ ﴾ [الرعد: ١١].

﴿lahu mu`aqqibatun min bayni yadayhi wa min khalfihi yaĥfažunahu min ?amri al-lahi ۗ ?inna al-laha la yughayyiru ma biqawmin ĥatta yughayyiru ma bi?anfusihim ۗ wa ?itha ?arada al-lahu biqawmin su?aan fala maradda lah ۚ wa ma lahum mindunihi min waal﴾[ar-ra`d:11].

﴿ For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allah. Verily! Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allah). But when Allah wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector﴾ [*Ar-Ra'd* (The Thunder):11].

﴿وَحَفِظْنَـٰهَا مِن كُلِّ شَيْطَـٰنٍ رَّجِيمٍ ﴾ [الحجر: ١٧].

﴿wa ĥafižnaha min kulli shayţanin rajeem ﴾ [al-ĥijr:17].

﴿ And We have guarded it (near heaven) from every outcast *Shaitan* (devil). ﴾ [Al-Hijr (The Rocky Tract):17].

﴿ إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَـٰنٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴾ [الإسراء: ٦٥].

﴿ ?inna `ibadee laysa laka `alayhim sulţan ۚ wa

kafa birabbika wa keela ﴾ [al-?isra?:65].

﴿ Verily, My slaves (i.e. the true believers of Islamic Monotheism) - you have no authority over them. And All-Sufficient is your Lord as a Guardian﴾ [*Al-Isra'* (The Journey by Night):65].

﴿ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ كَانُوا۟ فِى شَكٍّ مُّرِيبٍۭ ﴾ [سبأ: ٥٤].

﴾wa ĥeela baynahum wa bayna ma ya<u>sh</u>tahuna kama fu`ila bi?a<u>sh</u>ya`ihim min qabl ۚ ?innahum kanu fee <u>sh</u>akkin mureeb﴾[saba?:54].

﴿ And a barrier will be set between them and that which they desire [i.e. At-Taubah (turning to Allah in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.﴾ [*Saba'* (Sheba):54].

﴿ وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ ﴾ [يس: ٩].

﴾ wa ja`alna min bayni? Aydeehim saddaan wa min <u>kh</u>alfihim saddaan fa ?aghshaynahum fahum la yubşirun﴾ [ya -seen: 9].

(And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they

cannot see) [*Ya-Sin*:9].

﴿ وَحِفۡظٗا مِّن كُلِّ شَيۡطَٰنٖ مَّارِدٖ ﴾ [الصافات: ٧].

﴿ wa ĥifžaan min kulli <u>sh</u>ayţanin marid ﴾ [aş-şaffat:7].

﴿ And to guard against every rebellious devil﴾ [*As-Saffat* (Those Ranged in Ranks):7].

﴿ إِن كُلُّ نَفۡسٖ لَّمَّا عَلَيۡهَا حَافِظٞ ﴾ [الطارق: ٤].

﴿ ?in kullu nafsin lamma `alayha ĥafiž ﴾ [aţ-ţariq:4].

﴿ There is no human being but has a protector over him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds)﴾ [*At-Tariq* (The Night-Comer):4].

Sakeenah (calmness, tranquility and reassurance) Verses

When a Muslim feels psychological disorder, psychological breakdown, and unbalance in calamities and trials, he/she resorts to his/her Lord to calm down, then he/she shall read *Sakeenah* (calmness, tranquility and reassurance) verses, thus his/her heart will calm down and his/her soul repose to its Creator:

أَعُوذُ بِٱللَّهِ مِنَ الشّيطَانِ الرّجِيم

?a`u<u>th</u>u billahi mina a<u>sh</u>-<u>sh</u>ayţani ar-rajeem

I seek refuge with Allah from *Shaitan* (Satan), the outcast (the cursed one)

﴿وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ءَايَةَ مُلْكِهِۦٓ أَن يَأْتِيَكُمُ ٱلتَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَٰرُونَ تَحْمِلُهُ ٱلْمَلَٰٓئِكَةُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ﴾ [البقرة: ٢٤٨].

﴿wa qala lahum nabeeyuhum ? inna ?ayata mulkihi ?an ya? tiyakumu at-tabutu feehi sakeenatun min rabbikum wa baqeeyatun mimma taraka ?alu musa wa ?alu haruna taĥmiluhu al-mala? ikah? ۚ inna fee thalika la? ayatan lakum

?in kuntum mu?umineen) *[al-baqarah: 248].*

﴿ And their Prophet (Samuel - May peace be upon him- said to them: Verily! The sign of His kingdom is that there shall come to you *At-Tabut* (a wooden box), wherein is *Sakeenah* (peace and reassurance) from your Lord and a remnant of that which Musa (Moses) and Harun (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers. ﴾ [*Surat Al-Baqarah* (The Cow) :248].

﴿ ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلۡمُؤۡمِنِينَ وَأَنزَلَ جُنُودٗا لَّمۡ تَرَوۡهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُواْۚ وَذَٰلِكَ جَزَآءُ ٱلۡكَٰفِرِينَ ﴾ [التوبة: ٢٦].

﴿ thumma ?anzala al-lahu sakeenatahu `ala rasulihi wa `ala al-mu?umineena wa ?anzala junudaan lam tarawha wa `aththaba al-latheena kafaru ۚ wa thalika jaza?u al-kafireen ﴾ *[at-tawbah:26].*

﴿ Then Allah did send down His *Sakeenah* (calmness, tranquility and reassurance) on the Messenger (Muhammad - May peace and blessings be upon him), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers. ﴾ [*At-Taubah* (The Repentance):26].



ثَانِيَ ٱثۡنَيۡنِ إِذۡ هُمَا فِي ٱلۡغَارِ إِذۡ يَقُولُ لِصَٰحِبِهِۦ لَا تَحۡزَنۡ إِنَّ ٱللَّهَ مَعَنَاۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيۡهِ وَأَيَّدَهُۥ بِجُنُودٖ لَّمۡ تَرَوۡهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُواْ ٱلسُّفۡلَىٰۗ وَكَلِمَةُ ٱللَّهِ هِيَ ٱلۡعُلۡيَاۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴾[التوبة: ٤٠].

(?illa tanşuruhu faqad naşarahu al-lahu ?ith ?akhrajahu al-latheena kafaru thaniya ?ithnayni ?ith huma fee al-ghari ?ith yaqulu lişaĥibihi la taĥzan ?inna al-laha ma`ana ۖ fa? anzala al-lahu sakeenatahu `alayhi wa? ayyadahu bijunudin lam tarawha wa ja`ala kalimata al-latheena kafaru as-sufla ۗ wa kalimatu al-lahi hiya al-`ulya ۗ wa allahu `azeezun ĥakeem) [at-tawbah:40].

﴿ If you help him (Muhammad - May peace and blessings be upon him-) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad - May peace and blessings be upon him- and Abu Bakr - May Allah be pleased with him) were in the cave, he - May peace and blessings be upon him- said to his companion (Abu Bakr - May Allah be pleased with him- : "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His *Sakeenah* (calmness, tranquility, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those

who disbelieved the lowermost, while the Word of Allah that became the uppermost; and Allah is All-Mighty, All-Wise. ﴾ [*At-Taubah* (The Repentance):40].

﴿ هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓا۟ إِيمَـٰنًا مَّعَ إِيمَـٰنِهِمْ ۗ وَلِلَّهِ جُنُودُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴾ [الفتح: ٤].

﴿huwa al-lathee ?anzala as-sakeenata fee qulubi al-mu?umineena liyazdadu ?eemanaan ma`a ?eemanihim ۗ wa lillahi junuduas-samawati wa al-?ardh ۚ wa kana al-lahu `aleemaan ĥakeema﴾ [al-fatĥ:4].

﴿ He it is Who sent down *As-Sakeenah* (calmness and tranquility) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allah belong the hosts of the heavens and the earth, and Allah is Ever All-Knower, All-Wise ﴾ [*Al-Fath* (The Victory):4].

﴿ لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِى قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَـٰبَهُمْ فَتْحًا قَرِيبًا ﴾ [الفتح: ١٨].

﴿ laqad radhiya al-lahu `ani al-mu?umineena ?ith yubayi`unaka taĥta ash-shajarati fa`alima ma fee qulubihim fa?anzala as-sakeenata `alayhim wa ?athabahum fatĥaan qareeba﴾ [al-fatĥ:18].

﴿ Indeed, Allah was pleased with the believers when

they gave the *Bai'ah* (pledge) to you (O Muhammad May peace and blessings be upon him) under the tree: He knew what was in their hearts, and He sent down *As-Sakeenah* (calmness and tranquility) upon them, and He rewarded them with a near victory ﴾ [*Al-Fath* (The Victory):18].

﴿ إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟ فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴾ [الفتح: ٢٦].

﴿ ?ith ja`ala al-latheena kafaru fee qulubihimu al-ĥameeyata ĥameeyata al-jahileeyati fa?anzala al-lahu sakeenatahu `ala rasulihiwa `ala al-mu?umineena wa ?alzamahum kalimata at-taqwa wa kanu ?aĥaqqa biha wa ?ahlaha ۚ wa kana al-lahu bikulli shay?in `aleema ﴾ [al-fatĥ:26].

﴾ When those who disbelieve had put in their hearts pride and haughtiness - the pride and haughtiness of the time of ignorance, - then Allah sent down His *Sakeenah* (calmness and tranquility) upon His Messenger (May peace and blessings be upon him) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allah); and they were well entitled to it and worthy of it. And Allah is the All-Knower of everything ﴾ [*Al-Fath* (The Victory):26].

Healing Verses

In sickness, weakness, and disability, a Muslim resorts to his Lord the Healer Who in His Hands are all the means of healing and recites healing verses which are:

أَعُوذُ بِٱللَّهِ مِنَ الشّيطَانِ الرّجِيم

?a`uthu billahi mina ash-shayţani ar-rajeem

I seek refuge with Allah from *Shaitan* (Satan), the outcast (the cursed one)

﴿يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَتۡكُم مَّوۡعِظَةٞ مِّن رَّبِّكُمۡ وَشِفَآءٞ لِّمَا فِي ٱلصُّدُورِ وَهُدٗى وَرَحۡمَةٞ لِّلۡمُؤۡمِنِينَ﴾ [يونس: ٥٧].

(ya? ayyuha an nasu qad ja? atkum maw`ižatun minrabbikum wa shifa?un lima fee aş-şuduri wa hudaan wa raĥmatun lil mu?umineen) [yunis: 57].

﴿O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your chests, - a guidance and a mercy (explaining lawful and unlawful things) for the believers.﴾ [*Yunus* (Jonah):57].

﴿ وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴾ [الإسراء: ٨٢].

(wa nunazzilu mina al-qur?ani ma huwa shifa?un wa raĥmatun lilmu?umineena ۙ wa la yazeedu až-žalimeena ?illa khasara) [al-?isra?: 82].

﴿ And We send down of the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the *Zalimun* (polytheists and wrong-doers) nothing but loss ﴾ [*Al-Isra'* (The Journey by Night):82].

﴿ وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِى ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّٰلِمِينَ ﴿٨٧﴾ فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَٰهُ مِنَ ٱلْغَمِّ ۚ وَكَذَٰلِكَ نُـۨجِى ٱلْمُؤْمِنِينَ ﴿٨٨﴾ وَزَكَرِيَّآ إِذْ نَادَىٰ رَبَّهُۥ رَبِّ لَا تَذَرْنِى فَرْدًا وَأَنتَ خَيْرُ ٱلْوَٰرِثِينَ ﴿٨٩﴾ فَٱسْتَجَبْنَا لَهُۥ وَوَهَبْنَا لَهُۥ يَحْيَىٰ وَأَصْلَحْنَا لَهُۥ زَوْجَهُۥٓ ۚ إِنَّهُمْ كَانُوا۟ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا۟ لَنَا خَٰشِعِينَ ﴾ [الأنبياء: ٨٧ - ٩٠].

(87.) wa tha an-nuni ?ith thahaba mughadhibaan

fažanna ?anlan naqdira `alayhi fanada fee až-žulumati ?an la ?ilaha ?illa ?anta subĥanaka ?innee kuntu mina až-žalimeen (88.) fastajabna lahu wa najjaynahu mina al-ghamm ۚ wa ka<u>th</u>alika nunjee al-mu?umineen (89.) wa zakareeya ?i<u>th</u> nada rabbahu rabbi la ta<u>th</u>arnee fardaan wa ?anta <u>kh</u>ayru al-waritheen (90.) fastajabna lahu wa wahabna lahu yaĥya wa ?aşlaĥna lahu zawjah ۚ innahum kanu yusari`una fee al-<u>kh</u>ayrati wa yad`unana ra<u>gh</u>abaan wa rahabaan ۖ wa kanu lana <u>kh</u>ashi`een) *[al-?anbya ?: 87-90]*.

﴿ 87. And (remember) <u>Th</u>un-Nun (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): *La ilaha illa Anta* [none has the right to be worshipped but You (O, Allah)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrong-doers." 88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allah, abstain from evil and work righteousness). 89. And (remember) Zakariyya (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors." 90. So We answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with

hope and fear, and used to humble themselves before Us. ﴾ [*Al-Anbiya'* (The Prophets):87-90].

﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ﴾ [الشعراء: ٨٠].

(wa ?itha maridhtu fahuwa yashfeeni) [ash-shu?ara :80].

﴾And when I am ill, it is He who cures me﴿ [*Ash-Shu'ara* (The Poets):80].

﴿وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا۟ لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥٓ ۖ ءَا۬عْجَمِىٌّ وَعَرَبِىٌّ ۗ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُو۟لَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ﴾ [فُصِّلَت: ٤٤].

(wa law ja`alnahu qur?anaan ?a`jameeyaan laqalu lawla fuşşilat ?ayatuhu ۖ ?a?a`jameeyun wa `arabeeyun ۗ qul huwa lillatheena ?amanu hudaan wa shifa?un ۖ wa al-latheena la yu?uminuna fee ?athanihim waqrun wa huwa `alayhim` amaan ۚ ?ula?ika yunadawna min makanin ba`eed) [fuşşilat: 44].

﴾ And if We had sent this as a Qur'an in a foreign language (other than Arabic), they would have said: "Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the

Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)." ﴾ [*Fussilat* (They are Explained in detail):44].

Verses for Triumph and Support

﴿ قَدْ كَانَ لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ ٱلْتَقَتَا ۖ فِئَةٌ تُقَٰتِلُ فِى سَبِيلِ ٱللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ ٱلْعَيْنِ ۚ وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ مَن يَشَآءُ ۗ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ ﴾ [آل عمران: ١٣].

(qad kana lakum ?ayatun fee fi?atayni al-taqata ۖ fi?atuntuqatilu fee sabeeli al-lahi wa ?ukhra kafiratun yarawnahum mithlayhim ra?ya al-`ayn ۚ wa allahu yu?uayyidu binaşrihi manyasha? ۗ ?inna fee thalika la `ibratan li ?ulee al-?abşar) [?al` imran: 13].

﴿There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr). One was fighting in the Cause of Allah, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He wills. Verily, in this is a lesson for those who understand ﴾ [*Al-'Imran*: 13].

﴿ وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ۖ فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴾ [آل عمران: ١٢٣].

﴿wa laqad naşarakumu al-lahu bibadrin wa ?antum ?athilla ۖ fattaqu al-laha la`allakum tashkurun ﴾ [?al `imran:123].

﴿And Allah has already made you victorious at Badr, when you were a weak little force. So fear Allah much that you may be grateful. ﴾ [*Al-'Imran*:123].

﴿ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦۗ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴾[آل عمران: ١٢٦].

(wa ma ja`alahu al-lahu ?illa bushra lakum wa litaţma?inna qulubukum bihi ۗwa ma an-naşru ?illa min `indi al-lahi al-`azeezi al-ĥakeem) [ ?al `imran: 126].

﴿ Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, All-Mighty, All-Wise. ﴾ [*Al-'Imran*:126].

﴿ إِن يَنصُرْكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمْۖ وَإِن يَخْذُلْكُمْ فَمَن ذَا ٱلَّذِى يَنصُرُكُم مِّنۢ بَعْدِهِۦۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴾[آل عمران: ١٦٠].

(?in yanşurkumu al-lahu fala ghaliba lakum ۖwa ?in yakhthulkum faman tha al-lathee yanşurukum min ba`dih ۗwa `ala al-lahi falyatawakkali al-mu?uminun) [?al` imran: 160].

﴿ If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust. ﴾ [*Al-'Imran*:160].

﴿ لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ ۙ وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴾ [التوبة: ٢٥].

(laqad naşarakumu al-lahu fee mawaţina katheeratin ۙ wa yawma ĥunaynin ۙ ?ith ?a`jabatkum kathratukum falam tughni `ankum shay?aa wa dhaqat `alaykumu al-?ardhu bima raĥubat thumma wallaytum mudbireen) [at-tawbah: 25].

﴿ Truly Allah has given you victory on many battle-fields, and on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. ﴾ [*At-Taubah* (The Repentance) :25].

﴿ قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَىٰنِى مِنْهُ رَحْمَةً فَمَن يَنصُرُنِى مِنَ ٱللَّهِ إِنْ عَصَيْتُهُۥ ۖ فَمَا تَزِيدُونَنِى غَيْرَ تَخْسِيرٍ ﴾ [هود: ٦٣].

(qala ya qawmi ?ara?aytum ?in kuntu `ala bayyinatin minrabbee wa ?atanee minhu raĥmatan faman yanşurunee mina al-lahi ?in `aşaytuhu ۖ fama tazeedunanee ghayra takhseer) [hud: 63].)

﴿ He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me Mercy (Prophethood) from Him, who then can help me against

Allah, if I were to disobey Him? Then you give me nothing but loss. ﴾ [Hud (Prophet Hud): 63].

﴿ وَنَصَرْنَٰهُ مِنَ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۚ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴾ [الأنبياء: ٧٧].

(wa naşarnahu mina al-qawmi al-latheena kathabu bi?ayatina ۚ ?innahum kanu qawma saw?in fa?aghraqnahum ?ajma`een) [al-?anbya?: 77].

﴾We helped him against the people who denied Our *Ayat* (proofs, evidence, verses, lessons, signs, revelations, etc.). Verily, they were a people given to evil. So We drowned them all﴿ [*Al-Anbiya'* (The Prophets):77].

﴿ لِلَّهِ ٱلْأَمْرُ مِن قَبْلُ وَمِنۢ بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ﴾ [الروم: ٤].

(lillahi al-?amru min qablu wa min ba`d ۚ wa yawma?ithin yafraĥu al-mu?uminun) [ar-rum: 4].

﴾ The decision of the matter, before and after (these events) is only with Allah, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians) ﴿ [*Ar-Rum* (The Romans): 4].

﴿ وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَٱنتَقَمْنَا مِنَ

ٱلَّذِينَ أَجۡرَمُواْۖ وَكَانَ حَقًّا عَلَيۡنَا نَصۡرُ ٱلۡمُؤۡمِنِينَ﴾ [الروم: ٤٧].

(wa laqad ?arsalna min qablika rusulaan ?ila qawmihim faja?uhum bil-bayyinati fantaqamna mina al-la<u>th</u>eena ?ajramu ۖ wa kana ĥaqqaan `alayna naşru al-mu?umineen ﴾ [ar-rum:47].

﴿ And indeed We did send Messengers before you (O Muhammad May peace and blessings be upon him) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allah, sins); and (as for) the believers, it was incumbent upon Us to help (them). ﴾ [*Ar-Rum* (The Romans): 47].

﴿وَإِنَّ جُندَنَا لَهُمُ ٱلۡغَٰلِبُونَ﴾ [الصافات: ١٧٣].

﴿wa ?inna jundana lahumu al-ghalibun ﴾ [aş-şaffat: 173].

﴿ And that Our hosts! they verily would be the victors ﴾ [*As-Saffat* (Those Ranged in Ranks):173].

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُواْ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَيَوۡمَ يَقُومُ ٱلۡأَشۡهَٰدُ﴾ [غافر: ٥١].

﴿?inna lananşuru rusulana wa al-la<u>th</u>eena ?amanu fee al-ĥayaati ad-dunya wa yawma yaqumu al-?a<u>sh</u>had ﴾ [<u>gh</u>afir: 51].

﴿ Verily, We will indeed make victorious Our

Messengers and those who believe (in the Oneness of Allah - Islamic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection) - ﴾ [Ghafir (The Forgiver):51].

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَنصُرُواْ ٱللَّهَ يَنصُرۡكُمۡ وَيُثَبِّتۡ أَقۡدَامَكُمۡ ﴾ [محمد: ٧].

(ya ?ayyuha al-latheena ?amanu ?in tanşuru al-laha yanşurkum wa yuthabbit ?aqdamakum) [muĥammad: 7].

﴿O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.﴾ [Muhammad: 7].

Some of the Selected Proven Supplications

Supplication for invalidating sorcery by *Sheikh* Muhammad Metwali Ash-Sha'rawi:

(O Allah! You have enabled some of Your creatures to make sorcery and evil things, but You have kept for Yourself the permission of harm, I seek refuge by what You have kept from what You have enabled to, by the right of Your Saying:

﴿وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِۚ﴾ [البقرة: ١٠٢].

﴿*wa ma hum bidharreena bihi min ?ahadin ?illa bi?ithni al-lah* ﴾ *[al-baqarah: 102],* ﴿ but they could not thus harm anyone except by Allah's Permission﴾ [*Al-Baqarah* (The Cow) :102].

Some of the supplications for invalidating sorcery:

- In The Name of Almighty Allah, Most Great, may Allah burn every servant of sorcery (7 times).
- In the Name of Almighty Allah, Most Great, may Allah invalidate every sorcery (7 times).
- In the Name of Almighty Allah, Most Great, may Allah invalidate every drinkable sorcery (7 times).
- In the Name of Almighty Allah, Most Great, may Allah invalidate every edible sorcery (7 times).
- In the Name of Almighty Allah, Most Great, may Allah invalidate every stepped on sorcery (7 times).

- In the Name of Almighty Allah, Most Great, may Allah invalidate every sorcery made for belittling a human being (7 times).
- In the Name of Almighty Allah, Most Great, may Allah invalidate every sorcery made for despising Muslims' affairs (7 times).
- In the Name of Almighty Allah, Most Great, may Allah burn every sorcery for minds disruption (7 times).
- In the Name of Almighty Allah, Most Great, may Allah burn every sorcery for separating husbands and wives (7 times).
- In the Name of Almighty Allah, Most Great, may Allah burn every sorcery for husbands and wives disruption (7 times).

Conclusion

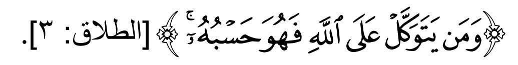
Finally, I hope that everyone who reads my book would begin with fortifying himself/herself with the day and night invocations, and memorizing the messenger's supplications by all his traditions: his drink, his food, his sleep, his travel … to be a means of fortification and protection for him/her from any evil and sickness. Moreover, I hope that parents teach their children the invocations and supplications.

I beseech Allah to heal every sick, tested, and tried person. He/she has to recite the permissible *Ruqyah* from the Book of Allah (the Quran) and His Prophet's Sunnah, besides the cure his/her doctor prescribes for him/her.

"There is a remedy for every malady, and when the remedy is applied to the disease, it will be cured with the permission of Allah, the Exalted and Glorious" (Related by Muslim and Ahmed).

Recite *Ruqyah* to yourself, your spouse, and your children.

"Who is capable to benefit his brother, he should do that" (Related by Muslim).



﴿ *wa manyatawakkal `ala al-lahi fahuwa ĥasbuh* ﴾ *[aţ-ţalaq:3]*.

﴿ And whosoever puts his trust in Allah, then He will suffice him ﴾ [*At-Talaq* (The Divorce) :3].

Table of Contents

Transcription

Consonants:

dh	ض	a	ا
ţ	ط	b	ب
ž	ظ	t	ت
‘	ع	th	ث
gh	غ	j	ج
f	ف	ĥ	ح
q	ق	kh	خ
k	ك	d	د
l	ل	th	ذ
m	م	r	ر
n	ن	z	ز
h	ه	s	س
w	و	sh	ش
y	ي	ş	ص
?	ء		

Short Vowels

u	damma	الضمة
a	fatha	الفتحة
i	kasra	الكسرة

Long vowels

aa	الألف
oo	الواو
ee	الياء
ay	إي